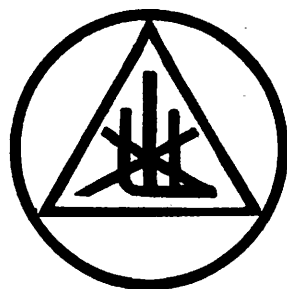


the Beacon



March 1960

The Beacon

*A magazine of esoteric philosophy, presenting the principles of the
Ageless Wisdom as a contemporary way of life.*

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THREE MAIN CHANNELS

THE three main channels through which the preparation for the new age is going on might be regarded as the Church, the Masonic Fraternity and the educational field. All of them are as yet in a relatively static condition, and all are as yet failing to meet the need and to respond to the inner pressure. But in all of these three movements, disciples of the Great Ones are to be found and they are steadily gathering momentum and will before long enter upon their designated task.

The Masonic movement, when it can be divorced from politics and social ends and from its present paralyzing condition of inertia, will meet the need of those who can, and should, wield power. It is the custodian of the law; it is the home of the mysteries and the seat of initiation. It holds in its symbolism the ritual of deity, and the way of salvation is pictorially preserved in its work. The methods of deity are demonstrated in its temples, and under the all-seeing eye the work can go forward. It is a far more occult organization than can be realized, and is intended to be the training school for the coming advanced occultists. In its ceremonials lies hid the wielding of the forces connected with the growth and life of the kingdoms of nature and the unfoldment of the divine aspects in man. In the comprehension of its symbolism will come the power to co-operate with the divine plan. It meets the need of those who work on the first ray of will or power.

The Church finds its mission in the helping of the devotee, in aiding the great public which is innately religious and of good will. It hides in its heart those who vibrate to the great love ray, the second ray of love-wisdom. Christ himself works through it and by its means seeks to contact the vast

Christian public. It is the leaven in his hands to leaven the whole lump, and being in a form comprehended by the people, it can touch the great masses of seeking souls.

By means of the educational work of the world, the Great Lord seeks to reach those of the intelligent public who cannot be reached by means of ceremonial and symbolism, as in Masonry, or by religious means and ritual, as in the Church. It touches the masses and those in whom the intelligence aspect predominates to the lessening of the other two aspects. It aids those men who are predominantly on the third ray of intelligent activity.

In all these bodies there are to be found esoteric groups who are the custodians of the inner teaching and whose uniformity in aspiration and in technique is one. These inner groups consist of occult students and of those who are in direct or occasional touch with the Masters and of those whose souls are in sufficient control so that the will of the Hierarchy may be communicated and gradually filter down to the channel of the physical brain. These groups which constitute the true inner esoteric group are many, but their membership is yet small, for the fact that a student may belong to any of the outer esoteric groups so-called is no indication of his true esoteric status. When the few who are the true esoteric students of the world know the difference between etheric and astral forms, between mental clairaudience and clairvoyance and their astral counterparts, between the elementals of thought and the elementals of nature, then will the Christ and his Church have a real esoteric group on the physical plane and the outer organizations receive the needed stimulation. That is why it is necessary to work with the students at this

time and train them in the nature of true occultism. When we understand better the significance of time in prevision, and of force in movement, and when we comprehend more fully the laws that control the subtler bodies, and through them therefore the laws that function on the planes whereon those bodies express themselves, then will there be more intelligent and more useful work offered in co-operation with the occult Hierarchy.

In the esoteric group, which is composed of the true spiritual esotericists found in all exoteric occult groups, in the Church, by whatever name it may be called, and in Masonry you have the three paths leading to initiation. As yet they are not used, and one of the things that will eventuate — when the new universal religion has sway and the nature of esotericism is understood — will be the utilization of the banded esoteric organisms, the Masonic organism and the Church organism as initiating centres. These three groups converge as their inner sanctuaries are approached. There is no dissociation between the one universal Church, the sacred inner Lodge of all true Masons, and the innermost circles of the esoteric societies. Three types of men have their needs met, three major rays are expressed, and the three paths to the Master are trodden, leading all three to the same portal and the same Hierophant.

It must not be forgotten that only those souls who are on the Probationary Path or the Path of Discipleship will form the nucleus of the coming world religion. It exists on the inner planes for the purpose of gathering out of all the Churches those who have reached the point in evolution where they can consciously and of their

own free will place their feet upon that path which leads to the centre of peace; who can in full awareness turn their eyes upon the Great Lord, and transmute the life of worldly endeavour into the life of service. The first detachment gathered into the coming Church will be found to be a part of the present great band of servers. These have, down the ages, been associated with the Christ in his work.

There is no question therefore that the work to be done in familiarizing the general public with the nature of the mysteries is of paramount importance at this time. These mysteries will be restored to outer expression through the medium of the Church and the Masonic Fraternity, if those groups leave off being organizations with material purpose, and become organisms with living objectives. When the Great One comes with his disciples and initiates we shall have (after a period of intensive work on the physical plane beginning around the year 1940) the restoration of the mysteries and their exoteric presentation, as a consequence of the first initiation. Why can this be so? Because the Christ, as you know, is the Hierophant of the first and second initiations and he will, if the preparatory work is faithfully and well done, administer the first initiation in the inner sanctuaries of those two bodies. Many faithful workers will, during his period of work on earth, take this first initiation, and some few will take the second. The race has now reached a point where many souls are on the Probationary Path and need but the heightening of their vibration (made possible by his presence) to reach the portal of the Path itself.

(from *The Externalisation of the Hierarchy*,
by ALICE A. BAILEY.)

The Wheel of the Festivals

by Harriet M. Richards

Three annual spiritual festivals — the Festival of Easter, the Festival of Wesak, and the Festival of Humanity or Goodwill — are widely kept, but largely as independent occasions. They are, in fact, not independent but interdependent, and recognition of their unity will be a great step forward towards broadening, deepening and integrating the religious faiths of mankind.

IN 1943 the special Wesak Festival message from the Tibetan Master contained these words: 'Later I will elaborate for you the greater and lesser festivals of the spiritual year as they will gradually supersede the festivals of the present world religions in the East and in the West. Much that you have learnt and gradually absorbed will then be seen fitting into the general spiritual plan. You will find that the spiritual year is divided into two periods (symbolic of spirit and matter); the period in which the Sun moves northward and the period when it travels on the southern way. You will find that the month divides itself into two periods likewise, that of the waxing and the waning moon and you will find the future emphasis laid throughout the world upon the Easter Festival, the Festival of the Risen Christ; upon the Wesak Festival, the Festival of the Buddha or of Illumination; and the June Full Moon, the Festival of Unification carried forward by the Christ, the Master of all the Masters and the Teacher alike of angels and of men.'

The twelve annual festivals 'will constitute a revelation of divinity. They will present a means of bringing about relationship, first of all, during three months, with the three great spiritual centres, Shamballa, Hierarchy and Humanity, the three expressions of divine trinity. The minor festivals will emphasize the inter-relation of the whole, thus lifting the divine presentation out of the individual and the personal, into that of the universal divine purpose; the relationship of the whole to the part and of the part to that whole will be thereby expressed'. These major festivals

are the most dramatic demonstration we know of inter-dependence.

Three Festivals

The lesser festivals 'will establish the divine attributes in the consciousness of men, as the major festivals establish the three divine aspects. These aspects and qualities will be arrived at and determined by a close study of the nature of a particular constellation or constellations influencing those months'.

One would naturally ask — why are the major festivals, 'which establish the three divine aspects' — held at these particular times — the full moons of Aries, Taurus and Gemini — especially as it is through Cancer, Gemini and Aquarius that 'the three major aspects are at this time focused'?

The following gives us the clear explanation. This material is quoted, as are the other astrological passages, from Vol. III of *A Treatise on the Seven Rays*.

'These three signs . . . indicate the subjective realities which incite the form-taking in Cancer. . . . In this world cycle Gemini, Taurus and Aries are three subjective energies or three conditioning signs which lie behind manifestation. . . . As we study Gemini and Taurus (Aries we have already considered) let us bear in mind their cause-initiating nature and the fact that they have a more specifically psychic effect and subjective influence than their strictly phenomenal and physical effects would lead one to imagine.'

Having traced the development from Cancer to Pisces, the Tibetan says — 'You will note the interesting fact that you have here nine signs which carry a man from the stage of imprisonment in form to the freedom of the Kingdom of God. These nine signs are strictly expressive of human enfoldment. There are three signs, preceding these which provide the subtle or subjective realities of the will-to-be (Aries), the desire-to-know (Taurus) and the establishment of relationship (Gemini) and these constitute the triple incentive to the manifestation of man and of the human kingdom'.

The student can find in the following the correspondence relative to any descent: 'All souls — emerging as mental entities in the sign Aries, as emotional-desire entities in the sign Taurus and as vital entities in the sign Gemini, take then physical form in Cancer. This is an involutionary subjective cycle.'

These 'three signs are also closely connected with initiation. The hidden secrets of Aries, Taurus and Gemini are revealed at three successive initiations'.

'ARIES is the creator of those higher creative undertakings which lead in due time to the manifestation of spirit through soul;' (This is the OM-AUM).

'The TAURIAN influence must now be regarded as of exceeding potency today, particularly from the angle of the subjective spiritual values; it is Taurus which is the ruler and the guiding influence of much that is occurring everywhere.'

'TAURUS is the dominant stream of energy upon the Fixed Cross where average man is concerned.'

'GEMINI — Subjective in nature. Vital. Is not focused upon the physical plane. Is focused upon the mortal brother'. This throws much light upon the nature of the June Festival. It is contra-distinctive to — 'SAGITTARIUS — Subjective in nature. Vital. Is not focused in consciousness upon the physical plane. Is focused upon the immortal brother'. This corresponds to the relative orientation of the soul — to Ego or Triad.

'In each of the crosses of the heavens there is one sign and influence which, in any world cycle, dominates the other three. For the present cycle, GEMINI determines the paramount influence within the fourfold influence of the Mutable Cross.'

SIGN
Aries
Taurus
Gemini

RAYS
1st and 7th*
4th
2nd

We can link the following to the three signs under discussion. 'The seventh ray brings into expression upon the physical plane the major pairs of opposites — spirit and matter — and relates them to each other, producing eventually one functioning whole. The second ray gives soul expression and spiritual consciousness and also the power to pour out love and wisdom upon earth, whilst the fourth ray indicates the field of service and the mode of attaining the goal.

As the lower aspect of the fourth ray 'exhausts itself (and this is rapidly coming about) there will be a shift of direction and force to that major ray energy of love-wisdom of which the fourth is an aspect. This second ray energy is very potently focused through the constellation Gemini, *via* the planet Jupiter'.

The New World Religion

Much teaching has been given about 'the new world religion with its emphasis upon the three major full moon periods and nine minor full moons. This leads to a consequent relation being established between the work of the Christ and that of the Buddha in the minds of spiritually inclined people everywhere, with the result of a great broadening of the human aspiration'.

Easter is associated particularly with the Christ as is Wesak with the Buddha but the Festival of June is termed 'uniquely the Christ's' and also called the Festival of Humanity and of Goodwill.

* 'The seventh ray is in the last analysis the focused differentiated energy of ray one as it expresses the first aspect of divinity on Earth.' It is considered as a major ray in this era.

The three major Festivals of Easter, Wesak and Goodwill, held usually in April, May and June 'are already widely kept—though not as yet related to each other'. Later 'all three Festivals will be kept throughout the world and by their means a great spiritual unity will be achieved'.

SIGN	FESTIVAL	KEY THOUGHT	GIFTS
Aries	Easter	'God is Love'	Recognition of Christ in man. Resurrection. Alignment.
Taurus	Wesak	'Will-to-Good'	Transmutation of 'desire'. Light. Sequential revelation.
Gemini	Humanity	'Goodwill'	Healing of the Nations. Unit- ing of spirit and matter.

By means of the three phrases quoted above, the purpose of Deity 'is being brought slowly to the attention of humanity'.

THE ENTITIES	THE ASPECTS	THE HEAVENLY ECHO
The Christ	Love (2nd)	'Glory to God in the highest'
The Buddha	Wisdom (1st)	'and on Earth peace'
The two uni- fied in service	Love-wisdom through 'lighted goodwill' (3rd)	'to men of good- will'

- (1) For God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life.
Lead us O Lord from death to immortality.
- (2) Wisdom is the monadic aspect. True peace is found only in Shamballa—the place of the highest on Earth. 'It was the Buddha who clarified for man the nature of desire and its results.'
Lead us O Lord from darkness into light.
- (3) Goodwill will draw forth from its holy secret hiding place the exponents of love and thus the new world will come into being.
Lead us O Lord from the unreal to the real.
ARIES conveys the sacrificial will. It is the 'birthplace of divine ideas'. And 'The life of God which in this sign is "swung into activity" eventually achieves consummation. God the father rules'. I and my father are one.
TAURUS confers 'the gradual fomenta-

tion of the will-to-good. The entire secret of divine purpose and planning is hidden in this sign'. 'The secret of eventual synthesis, final illumination, is seen through the eye of Taurus'.

GEMINI brings to man 'recognition of soul and form. Soul interplay'. This sign controls esoterically the heart of our solar system and thus controls the pulsation of life which sustains all that is.

Easter

It is said that Good Friday and the present keynote of the Wesak belong to the past. Easter for the masses in the West has been the high point of aspiration and feeling. In fact all religion has been emotional, the world scriptures having been given for the comforting of mankind. The great Festival of Easter has really been expressive of the sixth ray of idealism or devotion (Piscean Era)—for 'Christianity is a religion of devotion'. It has been commemorative of the Master Jesus rather than of the risen, living Christ, the exemplar of God's love, teacher of all men. The Aquarian revelation of Easter is hidden in the future.

When a ray is passing out as is the sixth ray in relation to its powerful shorter cycle, it bequeaths to the incoming cycle its 'jewel', the reality or heart of its quality. The problem here is to retain the best, the most true radiance or idealism—of aspiration and devotion—whilst seeking positivity through the inclusiveness of the second ray of love-wisdom, as we prepare in creative ritual and organisation for the Christ's jurisdiction of love.

Wesak

The great Eastern Festival of Wesak (Vaisaka, month of May) is at present the fusing chalice in the religious field between East and West, and will be increasing so, by means of a new keynote. This Festival of Taurus, the illuminator, expresses at the

(In 1960, by Greenwich Mean Time, the Aries full moon will be at 8.28 p.m. on April 11th; the Taurus full moon on May 11th at 5.48 a.m.; and the Gemini full moon on June 9th at 1.02 p.m.)

present time the first aspect. At this highest point in the annual rhythm, the Buddha, the 'indicator of the purpose', uses his sublime alignment within the triangle, to bring through a great stream of energy from 'the centre where the will of God is known'. 'Will, divinely expressed, will be the theme of the new world religion'. Advanced human beings are in this cycle wrestling with the problem of ideas and each year at this time receive a fresh inflow of the substance of illumination.

We are urged to make the Wesak a universal festival and known to be of value to all men of all faiths. It is already seriously observed and has been for many years at various points in Britain, Europe, the Americas and Africa as well as Asia, though on a variety of dates. In its true form 'it is the festival in which the two divine leaders of the East and the West collaborate and work in the closest spiritual union; the Christ and the Buddha use this festival each year as the point of inspiration for the coming year's work. See that you do likewise'.

The above is part of Master Djwhal Khul's last message, April 1948, in which he said to us — 'The two decades ahead of you are those in which you must bring to fruition the seeds which I have planted'. Thousands of people are now cultivating that garden.

There is in all history no event or account of one so fraught with beauty and drama as the annual gathering and exalted ritual and worship in that hidden Himalayan valley — and the visitation of the Lord Buddha. The Buddha will continue to come until East and West are close to mutual understanding. And there is now a tremendous acceleration of effort to bring this about, as well as that at present organised to draw the religious groups into harmonious investigation of each other.

The spiritual potency of the Great Lords of Wesak 'has to be stepped down if mankind is to bear the pressure of the impact of the energy they wield and seek to transmit. It is this stepping down process which takes place at the time of the May full moon, and it is brought to a "focus of transmission" by the

massed intent of the Hierarchy and the massed demand of the world aspirants and disciples — itself drawn forth by the massed need of the people of all lands'.

Goodwill

Great planetary events and processes are shown in these religious occasions — in symbol, in meaning and in actuality — the character of the rituals changing from age to age according to world need as divinity unfolds in revelation and progress. The manifestation of goodwill in its present momentum is so great a planetary event and as a process so pervasive in scope, it is not surprising that a major festival highlights this idea and utilises this energy. The organized spread of goodwill is in the forefront of essential world enterprise at this time.

Goodwill is the energy of progress and ascent in the human group, the energy of the Logos, the father, as centred in his 'sons'. It is said that 'in the word "goodwill" the purpose of the planetary Logos is hidden'. 'If thine eye be single, thy whole body will be full of light': in other words, if a man's will is good and his aura radiating "lighted goodwill" he is serving the redemptive purpose which is hidden in the mystical soul of the "word" of him in whom we live and move and have our being (our father which art in heaven) and at the central point of every entity in the earth.

'Gemini is the sign of the messenger'. Times and cycles must be of utmost importance to the 'Messenger of the Gods', in this case the Christ at the Full Moon of June.

For most of the years since we began to think of these full moon periods as concerning us so deeply, we knew them only as three occasions occurring in the same calendar year. But we are now adjusted to the time cycles governing the New Group of World Servers — 3, 9 and 27 year periods, and for the year's span from Wesak to Wesak — and it is interesting that this puts the Wesak and Gemini festivals, ritualistically, in a different year to Easter. There are many New Year dates in the planet and to these is added a

New Year Day for world servers — the Wesak Festival. Easter is, as it were, the 'Preparatory Service'.

The year from Wesak 1959 to Wesak 1960 has been called and used as, a 'Year of Emergence', because it marked not only the 3rd of a 3-year cycle, but also of a 9-year period and the finale of a 27-year cycle. This places the Festival of Wesak 1960 as the inauguration not only of a year's work but of 3 cycles of 9 years, 9 cycles of 3 years, enclosed in a 27-year span — the meaning and rhythm of root, foliage, flower-fruit weaving throughout. And it is a fulfilment of the same, looking back to 1933 when Master D. K. inaugurated his outward-moving world service enterprise with the publication of *The Next Three Years* and its announcement regarding the New Group of World Servers. This touches deeply all concerned with his work.

'Christ has stayed with humanity ever since the Ascension: he has never really gone, only in appearance. He dwells in the Himalayas, in a physical body, working in close co-operation with the Manu and the Lord of Civilization.

Daily he pours out his blessing upon the world, standing at sunset under the great pine in his garden, with hands upraised in blessing. All true seekers are known to him.'

(Beacon, May 1956, p. 57)

At this climatic world moment such a point and fulcrum swinging the 27-year cycles must be for the Christ a time of supreme import and opportunity, embracing the whole planet and all lives within it in an unique manner. Above all — might it not be one of his highest points in opening the way for his appearance?

Master Djwhal Khul oft told us that humanity determines its own destiny. 'The massed demand of the world aspirants and disciples' is as essential as 'the massed intent' of Hierarchy.

At this major festival period, let the Christ use us.

(Copies of an article on The Wesak Festival by Alice A. Bailey, and reprints in pamphlet form of the chapter on the New World Religion in the book, *The Reappearance of the Christ*, are available on request. The Wesak Festival and June full moon messages by the Tibetan Master are published in *The Externalisation of the Hierarchy*.)

. . . secret hearkening . . .

It is not too much to say that there is a secret hearkening to the self among the thoughtful men of our time. That it should be "secret" is doubtless the best part of this development, for no man should wear his heart on his sleeve, as though he were some sort of "spiritual" Behaviorist. Yet wherever there is energy and invention, wherever there is a surge of the humanitarian temper, the voice of the self, despite its diverse vocabulary, is beginning to make itself heard.

"I am that I am" was once an expression attributed only to Jehovah. Before our generation has left the scene, this expression may have become the utterance of a number of self-existent men.

— MANAS.

Capital, Labour and Humanity

by Helen F. Bending

'A powerful group, representing the capitalistic system, both national and international, and an equally powerful group of labour unions and their leaders, face each other today. Both groups are national and international in scope. It remains to be seen which of the two will eventually control the planet or if a third group made up of practical idealists may not emerge and take over. The interest of the spiritual workers in the world today is not on the side of the capitalists nor even of labour, as it is now functioning; it is on the side of humanity.'

PROBLEMS OF HUMANITY.

WHAT really lies at the very heart of the modern materialistic difficulty?

This question among others is asked by Alice A. Bailey in a consideration of capital, labour and employment and it is the only question which she answers. She does so in the well-known words: 'the love of money is the root of all evil'. This, she points out, throws us back on the fundamental weakness of humanity—the quality of desire. Of this she cites money as the result and the symbol.

Before we attempt to plunge into an inquiry relevant to capital and labour, let us reconsider the following concepts as set forth on pages 98 and 99 in *Problems of Humanity*:

'From the simple process of barter and exchange (as practised by the primeval savage) to the intricate and formidable financial and economic structure of the modern world, this desire is the underlying cause. It demands the satisfaction of sensed need, the desire for goods and possessions, the desire for material comfort, for the acquisition and the accumulation of *things*, the desire for power and the supremacy which money alone can give. This desire controls and dominates human thinking; it is the keynote of our modern civilization; it is also the octopus which is slowly strangling human life, enterprise, and decency; it is the millstone around the neck of mankind.

'To own, to possess, and to compete with other men for supremacy has been the keynote of the average human being—man against man, householder against householder, business against business, organization against organization, party against party, nation against nation, labour against capital, so that today it is recognized that the problem of peace and happiness is primarily related to the world's resources and to the ownership of these resources.'

In the light of the above ideas, let us first attempt to examine capital and labour from the standpoint of the esotericist—let us consider them as being energies or forces within the body of mankind. From this point of view we recall that desire relates to astral energy. Therefore the following deduction might be made: that if the love of money lies at the very heart of our present materialistic difficulty and if desire lies at the very heart of the love of money, then both capital and labour (as expressions of desire) are manifestations of astral energy.

Using the individual as a correspondence, we are taught that the influx and assimilation of astral energy is necessary during a given period in the evolutionary process. However, we are reminded that other types of energy, such as mental and egoic, also are essential to the full unfoldment of the human being. Further, our attention is directed to the disturbances which result as differing energies come into contact—to the conflicts which eventuate until they are equilibrated or harmonized. The same principles doubtless apply to the body of humanity. If so, is it not conceivable that the clash between the energies of capital and labour is being intensified (in part, at least) by the inflow of other or higher energies into the body of mankind?

For an exoteric interpretation of the words *capital* and *labour*, we turn to Webster's Collegiate Dictionary, 5th edition. Among various definitions we find *capital* described as 'a stock of accumulated wealth . . . an

aggregation of (economic) goods used to promote the production of other goods,' while *capitalism* is said to be 'the system of modern countries in which the ownership of land and natural wealth, the production, distribution and exchange of goods, and the operation of the system itself are effected by private enterprise and control under competitive conditions'. Three key thoughts seem to emerge with relation to capital, namely: resources, private ownership and competition.

The same source defines the word *labour* in part as follows: 'The service rendered or part played by the labourer, operative or artisan in the production of wealth, as distinguished from the service rendered by the capitalists or by those whose exertion is primarily and almost entirely mental'. Herein we find the inference that labour's offering is predominantly physical in distinction to the more mental contribution of capitalists and possibly of management.

Advantages and Disadvantages

At this point it might be of benefit were we to try to list some of the advantages and disadvantages which capital and labour have had with reference to humanity as a whole.

Positive contributions of capitalism could include:

(1) Developing a system wherein symbols are used in place of the original cumbersome method of barter and trade, which latter would be physically impossible in our present complex civilization. The use of coins and later of currency, cheques and credit has facilitated greatly the exchange and distribution of the world's goods.

(2) Providing the incentives of the past by means of various (possibly necessary) competitive techniques. Such procedures doubtless ignited the fire-of-mind in many individuals, while the products of their combined effort, discovery and invention set flame to smouldering desire in millions of human beings. Hence capitalism has done a good and requisite work in the sense that it has

served to stimulate the astral nature, thereby contributing to the unfoldment of both the vehicular and consciousness aspects of humanity.

(3) Contributing knowledge, sound practical judgment, organizational ability and vision to the production of the multitude of products and labour-saving devices which have made existence in the physical world more enjoyable for millions of persons in many nations.

(4) Providing work and therefore some means of livelihood for countless thousands. Also creating pools of profit-resource which can be — and often are — used for valuable large-scale projects of many kinds as well as for scholarships and fellowships, numerous types of research and a considerable variety of philanthropic endeavours.

Negative aspects of capitalism might embrace:

(1) The tendency for the concretized energy known as money to become focused within the hands of relatively few individuals, who may — but for the most part did not — consider it as a spiritual asset to be used in the interest of all men.

(2) An over-emphasis of the techniques of competition, as evidenced by the almost universal race for the acquisition of money in order to procure personal security, comfort, prestige and leisure at the expense of others' rights to the same benefits.

(3) A trend toward centralization to the degree that certain groups constitute monopolies of power often infringing upon the rights of smaller groups, of labour *per se* and of individuals insofar as resources, techniques and/or profit are concerned.

(4) The contribution, through extensive and sometimes misleading advertising, toward a general shift in public attitude to the point wherein the symbol of the form as well as the form itself are now considered to be of higher value than the spirit within the form or symbol.

In so far as labour is concerned, its positive aspects might be listed in part as follows:

(1) Through the combined effort of many men working at dozens of varied tasks within any given field, possibly millions of persons — including those not associated in any way with that field — receive benefits which would not otherwise be possible. Example: a steel bridge. Labour involves not only physical effort but many skills which require considerable time to learn and perfect, the sum total (or any considerable part) of which no individual could master in one life.

(2) The toil and craftsmanship of numerous labourers, operatives and artisans frequently is required in order to bring into physical plane manifestation the idea or dream of just one person. Example: the different kinds of work and the number of men employed in the construction of a sizeable building, the design or blueprint for which may have come through the mind of a single architect.

(3) Greater safety in work situations, higher wages, better living conditions, and more leisure for untold numbers of human beings, as well as production of the weapons by means of which World War 1914-45 was won by the forces of light. All are the results of the united action of labour throughout the world.

(4) The emphasizing of the essential dignity of man. In the sense that the work of the labour unions led to a new uprising of the divine spirit within humanity and to an expression of the spiritual qualities inherent in the race, it was a spiritual movement.

On the other hand, the following might be cited as negative aspects of labour:

(1) As a result of increasing specialization, a point seems to have been reached whereby the individual has become so dependent upon the toil of many thousands of others that he may be rendered temporarily at a loss if for any reason a portion of the world's work is brought to a standstill. Example: in order that a single group shall receive certain desired or needed benefits, hundreds or thousands of people not only may be incon-

venienced but may be financially jeopardized.

(2) Due in part to incomplete knowledge of all the facts involved and due in some measure to propaganda given out by questionable leaders, the demands of labour today — couched often in terms of threat, fear and force — undoubtedly are not always fair or legitimate.

(3) Numerous self-seeking men who have risen to power in various labour organizations have become dictatorial, bringing disrepute to the entire movement by exploiting not only labour's finances but also the great mass of workers whom they are intended to serve.

(4) It is generally known and admitted that labour has become rich in its own right, that millions have been accumulated by the large national labour organisations and that the labour movement itself has become capitalistic.

Four Conclusions

Even such a cursory examination of the subject as set forth in outline above might lead us to the following conclusions:

- That the opposing forces of capital and labour have been major instruments in shaping our present mode of life.
- That both have made contributions of inestimable value to humanity as a whole.
- That both have been guilty of action which has proved detrimental to the progress of mankind.
- That both appear to have been necessary, having been ever-present in some form or another.

With reference to the last point: whether a nation is capitalistic, socialistic or communistic — whether it is a monarchy, a democracy, a fascist state or a dictatorship of the proletariat — its people are involved in some sort of work-activity in response to the instinct of self-preservation and to the inherent urge toward human betterment. This constitutes labour. In addition, each nation has within itself certain natural resources or its citizens produce certain goods. These constitute capital. Therefore,

not only are labour and capital interrelated but apparently they are interdependent insofar as our present form of civilization is concerned. Money, for example, would be useless without the products which labour creates. Labour today would be helpless without the crystallized symbol of exchange wherewith to procure the many items common to the ordinary home.

Since both capital and labour appear to be requirements for existence upon the dense physical plane at our point in evolution, what then can be done to effect balance between them and consequent justice for all men? The answer to such a colossal question doubtless rests within the womb of time. However, certain possibilities for initial action present themselves. For instance, co-operation might solve many of the knotty problems and deadlocks which intense competition has provoked. In this connection, let us turn for a moment to a consideration of management.

In the past management has devoted itself almost exclusively to the interests and to the development of capital. In the future management may begin to place more of the weight of its knowledge and influence on the side of labour and correspondingly less on the side of capital until a balance is struck. This might involve including representatives of labour within the echelon of management. Also, it might require the distribution of a certain percentage of profit throughout the ranks of labour. Certainly it would necessitate development of a sense of goodwill and of a desire for right human relations on the parts of both capital and labour.

In the event that such a suggestion is deemed too highly idealistic and therefore impractical, we are reminded of various profit-sharing programmes which already have been instituted in a number of companies. As a result of right relations between capital and labour within said firms, co-operative teamwork has resulted and the weapon of the strike is seldom used.

Unquestionably many of these profit-sharing plans are in the pioneering stage and hence may be subject to improvement. There is the further probability that they may be

in the nature of a bridging process to some higher and sounder solution. Nevertheless it appears that they are a step in the right direction—a stride which has reduced friction and has resulted in steadier, smoother operation. Such experiments, it seems, are undertaken by a minority representing the thinkers on both sides of the question. What, then, about the remainder—the majority within both capital and labour? And, what about humanity?

On page 103 in *Problems of Humanity* A. A. B. states:

'The spiritual Hierarchy of our planet recognizes neither capital nor labour; it recognizes only men and brothers. The solution is, therefore, education and still more education and the adaptation of the recognized trends of the times to the vision seen by the spiritually minded and by those who love their fellowmen.'

She likewise points out therein:

'The time factor must govern as never before the activities of the men of goodwill and the work of those whose task it is to educate not only the children and the youth of the world but also to train humanity in the major undertaking of right human relations and in the possibilities immediately ahead. The note to be struck and the word to be emphasized is *humanity*. Only one dominant concept can today save the world from a looming economic fight to the death, can prevent the uprising again of the old materialistic systems of the past, can stop the re-emerging of the old ideas and concepts and can bring to an end the subtle control by the financial interests and the violent discontent of the masses. *A belief in human unity must be endorsed*. This unity must be grasped as something worth fighting and dying for; it must constitute the new foundation for all our political, religious and social reorganization and must provide the theme for our educational systems. Human unity, human understanding, human relationships, human fair play and the essential oneness of all men—these are the only concepts upon which to construct the new world, through which to abolish competition and to bring to an end the exploitation of one class by another class and the hitherto unfair possession of the earth's wealth. As long as there are the very rich and the very poor, men are falling short of their high destiny.'

An End to War

Underlying the ability of men to comprehend and to put into practice that which they have been taught are such basic factors as the gradually expanding human consciousness

and the concurrent development of the vehicles through which that consciousness seeks expression. Hence it is conceivable that as the etheric force centres of men are awakened and brought into alignment, as the power of goodwill is brought to bear upon all questions by means of an enlightened public opinion, as the fact of the spiritual Hierarchy and details of the immediate Plan are understood and accepted (and possibly to the degree that these things come to pass), the resources of the planet will become the common property of all men, and war — including that between capital and labour — will be ended.

In this regard, on page 214 of *The Problems of Humanity* we find the following words:

'Security, happiness and peaceful relations are desired by all. Until, however, the Great Powers, in collaboration with the little nations, have solved the economic problem and have realized that the resources of the earth belong to no one nation but to humanity as a whole, there will be no peace. The oil of the world, the mineral wealth, the coal, the wheat, the sugar and the grains belong to all men everywhere.'

It is said that while man has made many mistakes which have resulted in our present state of confusion and suffering, man also has to make the corrections. Humanity, because of a lack of love and understanding (which lack doubtless was due to its position upon the ladder of evolution) has brought the present crisis into being. And humanity — through goodwill and right human relations — ultimately will bring comfort out of pain, beauty out of sordidness and order out of chaos.

Returning briefly to our earlier esoteric consideration of the subject, it could be pointed out that the release of the energy of the atom may — and probably will — alter the entire economic picture. It is also well to remember that goodwill is said to be an aspect of the great and powerful energy of love. Further, education brings into play ideas; therefore world-wide education will release mental energies on a vast scale. As these (and many other) energies are brought to bear upon mankind, the present expression

of astral energy by the fourth or human kingdom may undergo considerable and most welcome change.

A realization of the true nature and function of both capital and labour, along with countless other realizations of equal and possibly even greater import, is bound to result as the human race evolves and as the Plan unfolds. Distortions in thinking will gradually disappear, proper perspective will be gained and a belief in humanity will be endorsed as the potency of goodwill gains momentum. In this connection it is interesting to note that the familiar sentence 'Peace on earth, goodwill toward men' may constitute what might paradoxically be called an openly veiled formula. For, when its phrases are reversed, it provides the key for which men have been searching these many years.

Symbolically expressed in somewhat alchemical terms, it appears that the problems of humanity will be resolved when the ugly millstone of desire around the neck of mankind has been transmuted (through the magic of right education, activated by the power of goodwill) into a radiant amulet of spiritual aspiration.

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Attracting my Brother

by Doris Ayers

What are our true motives when we seek to be compassionate and helpful to others? Do we really want to help them find their own way, or do we just want to manage their affairs? Self-scrutiny to answer such questions leads to the beginnings of wisdom.

FROM the first, we have read our books and been impressed with the emphasis always on service, on the expression of the fact of brotherhood, on the demand upon all disciples to participate in the effort of humanity, as a whole, to take the first initiation. We have studied and meditated upon the redemptive process, seeking for ways to prepare men's minds and hearts for the reappearance of the Christ, and to bring about that expansion of world consciousness in which all men love. We have been embued — sometimes to the point of overzealousness — with desire to comply with this early and repeated admonition to help our fellowmen.

There is a great reformer lurking within most of us and we are so eager to share with others our great discovery, seeing ourselves as channels, the redeeming force pouring through us to others. Very early we learned some important lessons — as does the enthusiastic, bouncy little puppy that truly wants to be friends with the strange kitten and then has to retreat to his corner to think over the mistakes he made that caused his throbbing nose.

Some of our difficulty has stemmed from the fact that we must express *today*; we can't wait until we're perfect to start, and yet we apparently expect to perform perfectly. A great deal is required of us before we can really potently attract our brothers. Most of us need to do much more work toward redeeming the three-fold personality before we can set out on a redemption-of-our-fellowmen crusade. We cannot give what we do not have. But we're not instructed to go forth immediately as world saviours — not if we are the plain, garden-

variety probationary and accepted disciples. At whatever stage of development we have presently arrived, there are many right at our door who have not gone even so far as we, and so our responsibility is upon us. Now that we have come this far in our studies, we tell ourselves, it is high time we evidenced a more attractive quality. We aligned this morning, didn't we? Why? Are we using it? Are we recalling it, and calling upon it? How much 'right-use-ness' are we actually expressing?

The trick seems to be that we evaluate our capacities and proceed from where we find ourselves to deepen and strengthen both our inner development and our outer expression. We have to be what we expect to impart. We have to give out the qualities and communicate them with humility and love. What we are can attract or repel, and to attract we have to be genuine — people can spot a 'phoney' a mile away. We are too painfully familiar with the paradox: 'What you are shouts so loud I cannot hear what you say.' A white magician, we read, is one who functions as a soul, is characterized by purity, dedication, love, service, and spiritual attainment. We set to work to incorporate these into our being and to act upon them as far as we are able. We are convinced that as we study and live by these rules, various qualifications will emerge and will distinguish our service.

Examine our Motives

Before hanging out our sign: 'Souls Saved Here,' we'd better examine our motives. Certainly this is not a new device to us, but it is undoubtedly one we need continually to use. Why do I want to attract my

brother? Am I looking for future spiritual rewards? (I recall the despair, some years back, of my dear old Baptist mother-in-law, because she was unable to claim me as a 'jewel in her crown', as she said. For all practical purposes, having left the Baptist Church, I was a lost soul, and so her coveted crown lacked a jewel she had so much counted on.) Am I ambitious to shine, to display my knowledge, my impeccable judgment, my excellent leadership? Do I love to be loved and admired and complimented? Which are involved: solar plexus energies or the life energies above the diaphragm? Is it heart service—with a lot of mental directing—or is it an emotional insistence on activity? Do I want to help others find their own way, or do I want to manage their affairs? Do I have what this person needs that I may give it to him? Am I honest in my intentions and honest with myself when I evaluate them?

If I can get reasonably good answers to this heart-searching, I can advance with a little assurance that I will have some measure of success—not that I can sit down on the chair of complacency; far from it: there is always need for alertness and for fine discrimination. We have ever to refine our sight, to centre it, and, working from soul to soul, send out our appeal. Soul vibrates to soul, but sometimes people's personalities scream so loud we almost despair of getting through to soul. It takes considerable discernment and a functioning from a high point of soul contact to act and react always upon what one knows to be truth: that the souls of men are one. We have to declare it consciously (and sometimes repeatedly) to keep aware of it in dealing with certain personalities which we find particularly difficult when they come within the periphery of our individual auras. Some individual personalities seem to set up a 'chemical disaffinity' the moment they loom on our horizon and that is a signal imperative for our best aligning. Our temperament, our characteristics (in all our personality bodies), our family background, our world training, and our speech—all have potent effect on our environment and on the people we hope to attract. Trying to do spiritual work on a personality level

is heading for frustration and eventual *impasse*. To be truly successful we must approach every human being as a soul. This all sounds very wonderful and we want to do it, but how do we go about it? We have to have enough will-force to do but not to wreck and undo. The little will can be a potent force for or against; it is how it is directed, unto what goals it leads, to what intents and purposes it is focused that tells the tale.

We have, by the time we reach this stage in our esoteric studies, learned a great deal about light—light as substance on all the planes, in all its manifestations, and soul light as it seeks expression through the human soul. We now ask ourselves: how can I enter into light and yet attract my brother? By not being dazzled or englamoured by it and by not trying to dazzle him with it, is the first step. We do not love the light for our own absorption, but pray to receive and transmit it to others that they may be drawn toward it. The Hierarchy works through intermediaries and what we receive has been stepped down that we may not too suddenly contact too great a portion. It is our responsibility, then, to offer it to our brother on his own ground, in the amount he can receive—even if it means bringing it to a point that seems to us pretty thin, hardly adequate. But we keep in mind that our first duty is to attract, to get his attention, evoke in whatever way we can to whatever extent possible, on the level our best discernment counsels us. We must be circumspect in being spiritually aggressive.

The Prime Evoker

We have studied and pondered considerably on love. We realize that the quality of love we are is dependent upon our point in evolution. We know that love is the prime evoker, the magnetic force of soul, the divine pull toward the father, and that disciples are expected to use every opportunity to demonstrate its scientific value and power. Through this force vital changes are brought about. It is most difficult to erase old habit patterns, and love plus the will-to-do it is the only means by which it can be accomplished. Love impels to action.

A disciple uses his own magnetic vibration to gather those whom he can specifically help. Particularly in this second ray solar system, the soul's nature is love, it's major purpose is to foster love, love is the attractive force, and the soul-infused personality has tremendous magnetic power. In this solar system, love is amply available and eminently effective. We all have this drawing power if we care enough to take the trouble to develop it and use it. This law of attraction we are endeavouring to activate in our own lives carries and wields the energy of love. When head and heart are consciously related, we become spiritually magnetic, our radiation begins to make itself felt. Gradually that magnetism, that radiation, begins to evoke others. We become 'esoterically attractive' in the world of men. There are those who recognize us as their chosen helpers and guides.

We have studied and contemplated soul, its aspects and qualities, and imagined ourselves functioning as soul. We have attempted to align with soul, to get in touch with and in communication that we may perceive more of plan and purpose, and to maintain constant internal recollectedness. When I am well aligned, soul light and love come through and shine upon my brother, and if he is at all receptive, he feels it (if only momentarily), responds to it, and seeks according to his capacity and the frequency of the stimulus.

The soul uses the lower self to express — it is the only means of its external contact — but we have to let soul and not the lower self do the expressing. Soul finds many ways of communicating — a smile, a facial expression, an unspoken thought. One day on a crowded bus I looked into as many faces as I could with a conscious and specific thought of love. The light that leaped into the eyes of two persons as their eyes met mine definitely showed that the communication had reached them, though possibly they did not precisely identify it. My friend, walking down busy Main Street in Los Angeles, saw approaching her an elderly Chinese man. He was very old and he was blind and my friend felt such compassion for him, in a strange land and handicapped,

that she said mentally 'God bless you'. She was thinking these words as he reached her side, whereupon he 'looked' toward her face, smiled, and said aloud, 'Thank you'.

How can I enter into light and yet attract my brother? We're expected to revolve on the pedestal of light, to love our brother more than we love the light for ourselves, to let the light shine through us that his way may be not so dim and that hope may be awakened in his heart. The very light we enter into is an attracting energy. Used correctly it is a drawing force, embracing, as it does, love as a component part. For this light embodies the higher four levels of all the planes. It is the substance of the higher mental, astral, and physical-etheric bodies brought into coordination with the light of the soul. It shines from the points of light and love within the mind and heart of God. It sets up a vibration that attracts where words on occult matters would fall on deaf ears. We endeavour to tune in to the vibrational frequency of each being as he broadcasts his tone, his quality.

Beginning of Wisdom

We are startled by the realization that this is the beginning of wisdom: if we really do this, using both mind and heart, we are beginning to function with some degree of wisdom. This rather frightens us, for we make little pretence at being wise: only the very great are endowed with wisdom! But when we begin to express high mental and emotional energies, we are showing wisdom in exact proportion to that functioning.

(continued on p. 246)

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Spiritual Freedom

by Joel S. Goldsmith

*The world cries out for freedom, but does it know what freedom is?
Or how to get it?*

IN the human scene, most people are primarily concerned with themselves, and after themselves, with their family, and after their family, with their business or profession; but as they rise in spiritual consciousness, the problems of their community and those of their nation become important to them, and the higher they rise spiritually, the more keenly are they aware of world problems. It is doubtful if anyone can attain a very high level of spiritual consciousness without being made more aware of the world's problems than before he attained such spiritual consciousness.

Why? Why must that necessarily be true? The answer can be found in the one word, 'freedom'. Above all others, the spiritually illumined person understands the real meaning of freedom, and because he himself has experienced it, he longs to share that same freedom with the whole world. He has discovered that actually the only problem facing the world is a lack of freedom. The human race is not and never has been free. It is enslaved — physically, politically, and economically — first of all, by itself, within itself and within its own body. Moreover, it is chained by the physical, political, and economic habits, theories, and beliefs of generations. The greater the heights of spiritual consciousness we reach, the more keenly will we become aware of the many, many forms of slavery which are binding men and women to a life of dissatisfaction and frustration, and simultaneously the stronger will become the urge within us to see them set free. Ultimately, wisdom will reveal ways in which to awaken men and women from their lethargy and inertia and arouse them to their responsibilities as citizens, thereby giving them at least some measure of freedom.

Because the world cries out for freedom, do not be misled into believing that the world wants freedom. Search the annals of history. Can you find any nation which has achieved freedom that has been able to keep it? Always the people who have been given freedom in larger or lesser measure have eventually lost it because the drive within them for freedom has not been strong enough to keep them awake or sufficiently alert to protect it — not deep enough to make them willing to sacrifice for it. Just as those who are on the spiritual path are discovering that they cannot spiritually attain health, economic freedom, or moral freedom by any quick or devious method, so they will ultimately learn that no nation can maintain physical health, moral fibre, financial solvency, or political stability by self-indulgence.

The vast majority of those who come to 'the infinite way' come for the solution of their individual problems, but if they go far enough in this work, they become a part of the few who are engaged in the wider activity of dealing with world problems. Never should we forget that we are engaged in an activity that concerns greater problems than our individual health or supply, and that wider aspect is the next phase of the work of 'the infinite way.'

As has been pointed out, whatever light has been given to the world has come through individual consciousness; but by reviewing the religious experience of the world, we will observe that, in spite of all the light that has come to us through the illumined souls down through the ages, the world is still in spiritual darkness. From that, it can be deduced that no amount of light coming from any one individual is

sufficient to save the world, regardless of how bright it may be.

Collective Consciousness

The light which has saved one individual and his particular group—the Chinese group of Lao-tse, the followers of Buddha, the disciples of Jesus—is never sufficient to save the entire world. That light must come through a greater number of individuals, more and more of them at one time, until ultimately, it permeates all individual consciousness and becomes collective consciousness. We have passed the day when any single individual, regardless of how illumined he may be, or may become, can be looked upon as anything more than a guide, pointing the way to what every individual may and must attain. Your goal, and mine, is the attainment of the greatest light of which we are capable, and then the acceptance of the responsibility for teaching it and making it available to others, so that in their turn they may be inspired to seek or become that same light. In no other way will freedom, spiritual freedom, come to the world.

No matter how high we may go, individually, we are only an infinitesimal part of a story with an unhappy ending, unless through our life others become illumined.

As the spirit of the Lord, the Christ, finds outlet through our consciousness, it touches the lives of all those we meet on life's highway. In opening consciousness to the activity of the Christ, and by not restricting it or attempting to direct it, we permit it to escape into human consciousness and bring God's grace to those persons who open themselves to that grace. We become an instrument through which the activity of the Christ can reach others in the world.

One person cannot do it for the world; one person cannot do it even for a community. It is only insofar as entire groups are spiritually prepared and willing to go out and continue to do the work which some one individual here or there has heretofore been doing, and thereby multiply that work—not one by one, but a hundred times a hundred—that the light will penetrate the darkness of human consciousness, the dense

materiality, which resists everything in the nature of spiritual freedom.

You and I who have attained a degree of spiritual consciousness must be even more alert than other people to our obligations as citizens. This cannot be accomplished by adopting a do-nothing attitude of, 'What difference does it make who governs our country or what kind of men and women we have representing us in Congress or Parliament because they are all spiritual anyway?' That really is stupidity. True, we must maintain our own spiritual integrity by refraining from condemnation. This, however, is not to be construed as having no opinions. It is certainly right to have opinions about governmental and world problems, but it is not right to be aggressively contentious about those opinions. As a matter of fact, we are perhaps more firmly established in our opinions, if we have spiritual wisdom, than would otherwise be the case. If we have a consciousness of man's true identity, the person who is peculiarly fitted for a particular position will be revealed to us in our meditation.

We should not shirk the responsibilities and privileges which citizenship entails. We render unto Cæsar the things that are Cæsar's, obeying the law of the land, paying taxes and performing services with which we may not always be in accord and which we sometimes may feel are entirely wrong, but even while we do those things and recognize the wrongness of them humanly, every student of spiritual wisdom can be about his special business of prayer and become a part of a world-wide activity to bring the realization of the kingdom of God to earth through uplifted consciousness. Even though humanly we are unimportant to the world and its governments, nevertheless, we can be a greater power than those who sit in the seats of the mighty, because through our spiritual realization, we can help to settle the affairs of the world, not by might and not by power, but by the spirit of God.

There has never been a time since the beginning of recorded history when the world has not used force to gain its way and its will; and even today, with all the

progress that has been made, the world has not yet learned that lasting victories are not won by means of material force. It has not learned that the battle may be won, but the war lost; that a particular war may be won, but far more lost than has been gained, often resulting in a repetition of the conflict on a larger and more violent scale. Very seldom does a war accomplish its purpose, except temporarily. Always the great powers have eventually gone down in defeat. It is inevitable. 'For all they that take the sword shall perish with the sword.'

Accept Responsibility

Those who have gone one step ahead in spiritual understanding, wherever they are and of whatever persuasion, must accept responsibility not only for their own community and nation, but for world conditions. The world has become our community and everyone in it our neighbour. It grows increasingly smaller. Today, almost any place in the world can be reached in twenty hours; next year or the year after, it may be ten. Boundaries are becoming of less significance and importance in a world where mountains, rivers, and oceans are no longer barriers. Boundaries are artificial lines drawn by man in an attempt to divide the world into 'mine' and 'thine'; they are created by man who has forgotten that 'the earth is the Lord's, and the fullness thereof' and that he stands in relationship to that fullness as an heir.

When you travel 20,000 feet up in the air in an aeroplane and look down, you can really see and believe that the earth is the Lord's—just one great, big, round ball. Down here it seems natural to have a fence around some segment of this earth and assert possessively, 'Don't come in here. This belongs to me'; but it looks foolish from 20,000 feet up in the air. And so it is from a higher state of spiritual consciousness. From that state, it looks foolish to pray for your land or my land, for your people or my people, because unless we see God as

your father and my father, our prayers are useless. So let us not be concerned only about our own government, but let our concern embrace the whole world, that the spiritual kingdom may be made humanly manifest. Let us realise that the government is upon his shoulders—the government of mankind, the government of the world, until we do come to that day when we realize: 'This world is not governed by might and power, but by the spirit of the Lord.'

If there were ten righteous men in the city, the city may be saved. In other words, there is no way to measure the degree of power which may flow through one individual consciousness, realizing the presence of God. Our faith is not in might or in power; our faith is not in the ballot, because that is merely the might of numbers or percentages. Our ultimate reliance is in the degree of our awareness of the presence of God and of our realization of the impersonal and universal nature of the Christ. No one of us has any idea who may be touched by the Christ through our realization and be in such a position that his influence can balance the scale on the side of spiritual power. We have no way of knowing who the individual is, or where, or when, who may be struck as Paul of Tarsus was struck with a blinding light and awakened out of his 'Saulness' into 'Paulness'.

It is not a person who will save the world; it is the Christ. The person in the right place at the right time, with a degree of receptivity, will be the one through whom it will appear to come. You and I, however, do not have to wonder who he is or where. We need only dwell in the realization that salvation will come, not by might, nor by power, but by the spirit of God. Your function and mine is to be instruments through which the presence of God can touch and awaken humanity. It is our only reason for living.

(This material will be included in a book *The Infinite Way Letters*—1959, shortly to be published by Fowler, London.)

THE FORERUNNERS

by ALEC BRUCE

Walter Leslie Wilmshurst 1867-1939

. . . 'He filleth the hungry with good things' . . .

The world is the richer because W. L. Wilmshurst passed through it once again leaving the abiding imprint of his wisdom — the greater part esoteric — together with the impact of his spiritual vision, upon all with whom he came into contact. Whilst living in what he once described as this 'terrestrial miasma' and partaking of its joys and sorrows, he recognised them for what they are, steps on the way to further effort. He was one of the world's greatest Freemasons, a deep mystic, and a most 'gentle parfait Knight'. His vital and illuminating exposition of the inner content of Freemasonry mark him out as one of the forerunners of our modern days.

WILMSHURST or **W. L. W.** as he was so often known was born on June 22nd, 1867 at Chichester in Sussex. His family came to England from the Harz mountains in Germany, *via* Paris, in the reign of Henry VIII. They were bankers and jewellers.

It is recorded that at a very early age he showed instinctive recognition and interest in what was to become his great work for his generation, the unveiling of the true purpose and meaning of Freemasonry.

When a boy, he passed daily on his way to school the window of a shop filled with strange things, fascinating to his child's mind. He became so deeply affected by what he thus frequently saw through the magic window that he consulted his uncle, who told him he would have to wait till old enough to become a Freemason as none other could know or explain their meaning.

The pattern of his life, and the development of his many talents began to show when he was a teenager, for he was intellectually head and shoulders above boys of his own age and he gave early promise of undoubted literary gifts. On leaving school in 1882, it was decided that he was best fitted for a legal career and so willy-nilly he spent months studying in London. Whilst there he made frequent visits to the theatre for he was always fond of the drama and he also spent

much of the little leisure he had in art galleries and museums and especially attending concerts, for music meant much to him. He was ever a devotee of nature in all her moods, from whose quiet deeps no doubt he drew much inspiration. Recreation for him ever spelt re-creation.

Eventually he became articled to a solicitor, a friend of the family, in Huddersfield, where he was to labour with distinction at his profession until his death. It was in such surroundings — scarcely conducive to things of the spirit one would imagine — that he was to give forth over the years so much with regard to the hidden things of the inner life of regeneration, and above all the arcana of Freemasonry. His was a soul steeped in an immense understanding of symbology and metaphor, and his ardent devotion to music showed itself perhaps especially in his work for and with the Huddersfield Choral Society. He was an authority on Handel's Messiah on which he broadcast more than once.

His love of nature was intense as with all seers (see-ers), and visits to the peaceful Yorkshire dales were a chief delight latterly whenever he could tear himself away for a day from not only the ever increasing pressure and tension of his legal profession, but also the enormous amount of literary work

and correspondence with regard to Freemasonry and allied subjects with which he had to cope. He never used a typewriter and wrote all by his own hand. During the years just prior to World War II, many Sunday afternoons were spent walking and talking by the green pastures and still waters of Fountains Abbey near Ripon, and for his friends the timeless hours became steeped and irradiated by all that Euripides in his Hippolytus implied by 'the apples and the singing and the gold.'

W. L. W. was not only a man of letters but a poet, as witness his representation in the Oxford Book of *English Mystical Verse* (1916). A book of his poems, hard to come by, is entitled *The Way to the East* (1939). The dedication is typical: 'Dedicated to the Most High, this piece of Architecture is offered to my Masonic Brethren and Companions throughout the Universe.'

These words are quoted from the Foreword:

'... In these days of rapid world change, change is invading the Masonic mind and the long concealed primary significance of the system, its deeper vital and fundamental implications are at last beginning to be recognised... the mystical Building craft can and seems pre-destined to become—a drag-net for the skies—and a universal basis of practical brotherhood and spiritual guidance for those who seek experience and initiation on the eternal Mysteries.'

and again from *A Song of Degrees*:

'I will make my way and rejoice
To climb the hill of the Lord
In search of the long lost word
And the sound of a still small voice.'

A Born Teacher

But whether through prose or the spoken word he was ever able to give of his "oil" to others in a manner easily understood and in simple language. He could explain the deepest truths by means of symbols taken from the everyday things of life; a rare gift. On one occasion at supper, while coffee was being prepared, he looked up with one of his puckish smiles and said: 'I see you are an alchemist'. He then proceeded to tell how to 'volatilize the fixed' and of how eventually

a new confection is distilled from the mixing of diverse tinctures or ingredients. A spiritual lesson indeed and all from a coffee machine!

He was a born teacher, although he was ever the first to deny it or indeed that he professed to teach anything to anyone. As he himself said, he was no Guru, just a man who had perhaps a little more experience than his hearer and had dug things out for himself, as he ever urged us all to do. He was a practical mystic and his book on Christian mysticism *Contemplations* should be in every thinker's library. He had a profound knowledge and understanding of world religions, for he knew there were other sheep not of the Christian fold but nevertheless the shepherd was one. Amongst his writings was — *Chief Scripture of India* (the *Bhagavad Gita*), widely acclaimed as an unique interpretation to the Western world of one of the greatest esoteric teachings from the East.

Yet in spite of his outpourings into many vessels, his *magnum opus* to countless others throughout the world was his exposition of the real purport of modern Freemasonry, and the giving forth of a true body of teaching and practice concerning the supra-natural purpose of the Royal Art. His two outstanding books are his abiding monument: *The Meaning of Masonry* and *The Masonic Initiation*.

The physical vehicle of Freemasonry has been slowly perfected over the years, now the cup is ready—but who could and would dare to fill it with the wine of the spirit, destined to be a veritable Holy Grail in the new age? Of the Order's three great principles, namely Brotherly Love, Relief and Truth, the first two are reasonably and adequately catered for, indeed in danger of overstress, so that the Craft drifts into being largely a social and charitable organisation. Truth, the greatest of the three was and still is neglected. A wise and dedicated disciple was needed and since we are never left without witness, W. L. W. not only could but did fill the bill. He pointed out that the be-all and the end-all of Freemasonry was not the often meaningless repetition of ritual, but the regeneration of our brethren, whether within or without our Order.

‘... Throw wide open the shutters of your minds and imagination. Learn to see in Masonry something more than a parochial system enjoining elementary morality, performing perfunctory and meaningless rites and serving as an agreeable accessory to social life. Look to find in it a living philosophy... realise that its secrets, which are many and valuable, are not upon the surface... that its mysteries are eternal ones that treat of the Spirit...’

(from *The Meaning of Masonry*.)

Know thyself — the Kingdom is within — you my brother are the Lodge of which the material temple is but a symbol — thus and thus spoke and wrote W. L. W. — a voice crying in the wilderness makes straight the Path — Masonry is not of this world. But as well he knew, many are the Thyrsus bearers, few as yet the Bacchoi.

Uninitiated Initiates

Here was a Forerunner indeed. In this new Aquarian age, when the water-pots are being filled, many groups are working one way or another for the eventual restoration of the mysteries: an increasing number of aspirants and world servers believe that such will gradually come to full physical plane manifestation. In this important phase of the Plan, Freemasonry has surely a leading part to play so that by an inner gift of grace, real initiation as opposed to the present generally symbolic one will again be possible. W. L. W. wished to do away with the paradox of uninitiated initiates, through that pattern of the ageless wisdom exemplified by the architectural symbology of Freemasonry, and to re-assert the eternal verities temporarily veiled up to now from all but a handful of Brethren.

‘... a regrouping and a redistribution of energy is taking place... a new group consciousness — the Masonic consciousness — has been in the process of formation... when the time ripens the Mysteries as a science of life, and an art of so living as to qualify for attaining ultra-natural life will come to be restored.’

(from *The Masonic Initiation*.)

W. L. W. was a Forerunner therefore in that he dug the first trench, cut the first channel — indeed he was the channel — to guide the advancing trickle, herald of the incoming flood. No one realised better than he that that which would eventuate would at first be but

a pale shadow of what was destined one day to come — but he also knew, as others do today, that the tide is irresistibly coming in, though at the moment it only laps around the feet.

His was a soul filled with the wonder of wisdom, strength, and beauty. He had ‘heard a sound as of a silver horn from over the hills’. To us who still do but clamour at the gate he would whisper the password and teach us how to knock when — as ever promised — the everlasting doors would open of themselves.

‘Blessed is he that cometh in the name of the Lord,’ is still a Candidate’s perfect introit.

He set the example of what all Masters of Lodges should be, both High Priest and King, and humbly laboured to set his brother’s feet on that Path ‘which no fowl knoweth and the vulture’s eye hath not seen’ — though he once wrote — ‘don’t be cocksure any of us are on the Path at all!’

On December 16th, 1927 he founded, consecrated, and became the first Worshipful Master of The Lodge of Living Stones: Leeds No. 4957 under the English Constitution, which Lodge he inspired and guided till his death. Today the Lodge follows his ideals, which can be said to be the finding of the glory at the end of the rainbow and the offering of its members, in so far as they are worthy to be used in the building of that temple not made with hands, dedicated to the glory of the Most High and in faith that they have the blessing of the Grand Lodge Above. The Lodge strives to serve as a group. Along with other similarly motivated groups and a growing body of brethren scattered over the world it endeavours to work from the centre and not the circumference. As W. L. W. taught, we Freemasons belong to a system capable of producing real initiation if the craft as a whole but knew it.

He was elected President of the Masonic Study Society in London in October 1937 and his then Presidential address was something long to ponder over and study. He emphasized that our rituals are a far greater system of spiritual doctrine than is popularly

supposed and that fruition will come but we must sit under our own fig tree and gather the fruits therefrom: that we must look forward and not back, and so endeavour to co-operate with the divine Plan in spite of our muddy vesture of decay — nay indeed use it as the necessary fulcrum to higher things.

‘... the deplorable perversion and materialisation of the true Masonic intention has been both an inevitable and a necessary prelude to a spiritual efflorescence which in due course will manifest itself and of which the beginnings are already perceptible.’

(from *The Masonic Initiation*.)

In a word W. L. W. said — ‘in all essentials, though in less elaborate ways, the Craft presents the same graded path to the heights as that taught at Eleusis, Thebes, or other great centres of initiation’.

He died on July 19th, 1939 in a manner he would have wished, for he suddenly collapsed in the street shortly after coming from the installation of H.R.H. the late Duke of Kent as Grand Master of the United Grand Lodge of England. He passed as it were on Masonic business.

In conclusion some lines by the late John Drinkwater, appear to be eminently applicable to those of us who are left here behind for a while and who wish to serve the Great

Architect and our Brethren in Freemasonry:

‘May you that watch and we that serve
so grow

In wisdom as adventuring we go
That some unwavering light from us may
shine.

We have the challenge of the mighty line.
God grant us Grace to give the counter-
sign.’

(In addition to brief quotations from Wilms-
hurst's Masonic publications, the author has
received permission to quote from *The Life and
Work of W. L. Wilmshurst*, privately published in
1954. He gratefully acknowledges his indebtedness
to Miss Wilmshurst and to *The Lodge of Living
Stones*.)

Books by W. L. Wilmshurst

*P.M. 275, Past Provincial Grand
Registrar (W. Yorks)., P.A.G.D.C.*

The Meaning of Masonry
U.K. 15/-: U.S.A. \$5.00

The Masonic Initiation
U.K. 15/-: U.S.A. \$5.00

The Ceremony of Initiation
U.K. 5/-: U.S.A. \$2.00

The Ceremony of Passing
U.K. 5/-: U.S.A. \$2.00

JOHN M. WATKINS, 21 CECIL COURT,
CHARING CROSS ROAD, LONDON, W.C.2

(continued from p. 239)

Knowledge and love combined in right discriminative will-to-good activity is the essence of wisdom. If we have followed along step by step the training we have been given, we are ready to begin to demand such from ourselves. We are students armed with a wide range of knowledge; let us also be human beings able to communicate that knowledge. It is time we were little flickering sparks in the dim light of humanity.

Sustained and inspired, then, by what we have come to know and to incorporate into our consciousness, we should maintain an expectant attitude—looking forward each day to attracting magnetically. We might aim at making at least two or three such contacts a day. We might keep a diary of them, showing how we got close to someone

or made a contact with a stranger which seemed fruitful and interesting. This will help to build the habit of magnetic rapport. We give unstintingly but wisely, in gratitude and joy for what we have and can share, knowing there is much to evoke. We watch that glamour; we align and re-align, dedicate and re-dedicate.

When we learn to add all these to our enthusiasm and right approach, we can get right results. Accepting and acting upon this far from easy assignment to make a worthy contribution while at the same time cutting athwart the rhythms of the personality will result in new rhythms of beauty. Joy cometh in the morning, and already upon the mountains of initiation the sound of his feet can be heard.

The Basic Three

by A. V. Hall

Throughout recorded history large ethnic groups of mankind have adopted and developed one or other of three basic truths: that man is one with nature; that he is one with God; that he is one with his fellow men. In our own time, ease of communication, both by travel and by the printed word, make all three readily accessible to everyone.

FROM earliest Paleolithic times, man has buried his dead, and usually has left food and weapons close at hand, for their convenience. Evidently, then, he has always concerned himself with immortality, the soul, and the whole relationship of man to his universe.

Primitive man, naturally, worshipped the energies that he saw to be most potent: life-giving Sun and fecund Mother Earth. As he became aware of others influencing his life — forces natural or human or divine — he visualized and personalized these too as deities: Baal, Astarte, Set, Dyaus-pitar . . . the list is endless, for each tribe renamed the pantheon. Through ritual and sacrifice, of garlands or of animal and human blood, man strove to placate these deities and to obtain their favour, from great Zeus himself to the pleasant goddess of the Hearth. He was careful as well to appease the souls of his ancestors, for, realizing as he did that his own soul ranged in dream, nightly, afar, he was assured that its existence was independent of the physical form. Through nature-worship, divination, and fertility cults, through ancestor-worship, god-kings, and tribal totems and gods, thinking men were led to awareness of a supreme energy in whom resides all power.

Among the writings left by the first city civilizations, developed in the great eastern river-valleys at least six thousand years ago, are scriptures bearing the imprint of celestial inspiration. Their common awareness of abstract principles, from a stage of consciousness transcending the merely human, later diversifies because of unlike conditions

in the three great groups among whom this seed was sown.

To the Indus valley Aryan invasion brought the Vedas with their priceless disclosure that Atman and Brahman are one: *Tat sat asam*. Because a harsh climate subjected the Hindus to alternate driving monsoons, pestilence, and drought, and their land lay open to ever-intensified invasion, their thinkers realized from the very first that no dependence can be placed on either nature or man. These are *maya*, illusion, which is in continual shifting change. Understanding, also, that few are capable of seeing through its glittering but deceptive phantasms and to resist its temporary bestowals of fortune and fame, they determined to keep intact through caste barriers each degree of illumination once attained. The 'twice-born' Brahmins, the seers, assumed the great responsibility of teaching and inspiration; the Warriors, that of administration. The Merchants distributed men's material needs, and the Sudras laboured to produce life's bare necessities. The higher group, disregarding alike life's temporarily proffered joys and its grievous woes, through long psychological self-discipline pierced its stifling miasmic fog. Conscious merging with utter reality, they taught, can be obtained by the path of yogic meditation, the way of nirvanic bliss. From that clear height of vision they discern that basically all is well; their calm assurance in this proclamation has fostered the spiritual welfare of their civilization.

Means of Salvation

Best known and best loved of the Hindu

classics is that gem, the *Bhagavad Gita*, a portion of the epic *Mahabharata*. This sets forth two means of salvation: (a) a carrying out of all life's proper activities dispassionately, without regard for personal happiness or success, and (b) the steeper, sterner road of raja yoga. Krishna assures the aspirant, Arjuna, that his slightest effort counts, that it is observed by a loving, if terrifying, deity. The later-written Upanishads are deeply philosophical and esoteric. Very definitely, India places foremost man's relationship to God.

The neolithic settlers of the Whang-ho valley endured floods that periodically changed the course of that mighty river, 'China's Sorrow', and decimated the numbers of peasant farmers crowded together on its broad and level fertile plains. Like the Hindus, the Chinese learned to accept natural disasters imperturbably, but seized upon life's amenities with a greater joy. Their immediate problem was one of social harmony. As a small participant in the greater harmony of Earth and Heaven, said their sages, even under the most untoward circumstances a man should pause to consider how he may behave appropriately. Lin Yutang points out that even today only a Chinese would think of carrying home an ordinary piece of rock, to admire its beauty. Will Durant and Bertrand Russell rate the impoverished coolie and rickshaw man, working beyond their strength and destined for early death, as among the happiest they have ever met. Every small happiness was savoured to the full. The *I Ching*, or Book of Changes, lists sixty-four typical human situations, advising the best means of resolving each, for bettering man's fellowship with man.

The inhabitants of the Nile valley and of Palestine were confident and calculating, typically western. (Even during the ice ages men farther west had learned to change their habits and their habitations as the glaciers moved alternately south and north.) Their wheat crops, unlike the rice crops of the East, necessitated moving the villages every twenty or thirty years. They studied the phenomena of nature: the yearly overflow of the Nile that replenished their fields,

the heavenly bodies that declared the seasons of the year. They developed geometry, for re-establishing boundaries for their flooded fields, and perceived that the universe follows natural law, invariable and dependable. The result was monotheism, proclaimed by Ikhnaten in the 13th century B C and carried to the Hebrews by Moses, who was trained by the Egyptian priests. Yahweh was a god of law, his decrees just and irrevocable. His promises would be fulfilled, but woe unto those who transgressed his commandments! Hebrew morality became stern and inflexible, 'An eye for an eye, and a tooth for a tooth'. It was based, that is to say, upon natural law.

Oversimplifying, one might say that the Hindu sought God through full use of will, that the Chinese sought social harmony through sympathy with man, and that the Hebrew sought knowledge of nature through intellectual activity: Nature, Man, and God. By the sixth century B C all three goals had become obscured. They were restored and strengthened in an extraordinary awakening, world-wide, of which little notice has been taken by the historians. The cohesive forces of instinct and long tradition were giving way to a new individualism that questioned authoritarian beliefs and long established rituals and accepted gladly new and vital leadership.

Four Noble Truths

Mahavira and Siddhartha Gautama cast aside the Hindu proliferation of meaningless castes and outmoded rituals. The Jains actively and deeply reverence all life, even that of the tiniest gnat. Ascetic and strong-willed, today their small group wields much influence in India. The Buddhists strive to follow the living example set by a great soul who, in compassion for struggling mankind, taught how each one may work out his own salvation. He summarizes in the Four Noble Truths: suffering is inescapable so long as life is ruled by limited, separative, desires; it is overcome by selfless following of the Eightfold Path of intelligent self-discipline. The first two steps are right understanding of the situation, and consequent determination to improve it. Steps 3, 4, and 5 make habitual right modes

of speech and action and of the procurement of one's livelihood. The advanced stages, 6, 7, and 8, strengthen the will through determined effort. The mind through cultivating complete awareness of oneself and one's surroundings, and the faculty of intuition through the time-tested techniques that lead toward full illumination. Learn thus through your own experience, said the Buddha, the Illuminated, and note well that always from good comes good.

Lao-tse and Confucius clarified the two strains of Chinese thought, freeing them from excrescences of idolatry and superstition. Taoism, pointing out that ceaseless agitation and frantic effort merely dissipate energy, urges utter reliance upon the mighty current of all being, the Tao, which quietly and irresistibly bears all existence upon its swelling stream. Like water, indeed, is the true Taoist, in that he quickly espies what is needed and unobtrusively fills in the gap. His power, gained through motionless activity, is psychic, and carries with it the joy of union with its cosmic source. That government is best that governs least, and

'Of a good leader, who talks little,
When his work is done, his aim fulfilled,
They will all say, "We did this ourselves".'

Tao Te Ching, 17

Confucianism concentrates upon social harmony, and has been called the first expression of man's true sympathy with man. For two thousand years its traditions have shaped Chinese character. The Confucian Gentleman, the Superior Man, respects not only himself but his fellows; he treats his superiors with due respect, his inferiors with understanding and compassion. Confident and poised, observing always his own high standards, he comports himself simply and sincerely, but with dignity, under all possible circumstances. He follows the golden mean. He is careful to observe right relationships within the family, being particularly courteous to those of greater age. If a ruler, he wins his people's trust, governing through greatness of personality. He will encourage development of music,

of painting, and of poetry. These are the arts of peace; the Chinese have always held in lowest esteem the soldier, that disrupter of harmony.

Zoroaster, in Persia, taught that man has his part to play in the great conflict between darkness and light. Ahura Mazda's victory over Ahriman may be hastened by the Elect, whose purity causes the very grasses to sprout beneath their feet. Like Jains, today few but influential, the modern Parsees still retain a reverence for fire.

Sixth-century Hebrew Prophets were attacking the low ideals rampant that had caused the downfall of Israel and the legalisms that had taken the place of true worship of God. Proclaiming that his chief attributes are mercy and compassion, in the sufferings of the Babylonian captivity they established the strong concepts of social justice that have ever since distinguished Judaism.

Greece and Rome

In Greece, unhampered by doctrinal or priestly authority, science and political democracy were born. First to seek rational explanation for the origin of the universe and of life, Thales of Miletus, an astronomer who had correctly predicted an eclipse of the sun, reasoned that all matter must have been derived from water. Heraclitus considered the creative element to be fire, which he equated with reason, and noted that all existence is subject to constant change. Pythagoras believed numbers to be fundamental, and applied them in music and in geometry, as well as in establishing his ideas of earth's sphericity, and heliocentricity. Like the easterners believing in reincarnation, he also founded an esoteric brotherhood.

The stimulus of all these new ideas led swiftly to the glory of Greece, and then to the grandeur of Rome. China and India too prospered, had their Golden Age. But, after the lapse of centuries, again came a period of chaos and decay. Then came the Christ, reaffirming the supremacy of love, human and divine, and modelling the path by following which man may begin to resemble

a true son of God. In a period of world pestilence and grief, Christianity was eagerly seized upon, and Buddhism, similarly, was accepted in China. But the Christian Church, organized on the Roman military plan and faced with incoming hordes of pagan barbarians, assumed autocratic power, adopted a rigid dogma, and denied even freedom of conscious to its members. In the 7th century A D, Mohammed, ignored in his efforts to re-establish the original, simple, Judeo-Christian ideals, converted his Arabs to strict monotheism and to the belief in a world Islamic brotherhood. Such was their zeal that from the 9th to the 11th centuries Moslem civilization held the lead in world culture, bringing even the East into contact with a synthesis of Greek science and democracy with the Judeo-Christian beliefs. Through the invention of printing, this combined heritage produced first the Renaissance and the Reformation of the 14th and 15th centuries, then the political and industrial revolutions of the 18th and 19th, and finally the scientific and technical transformation of our own time.

Today, for the first time, the rich repositories of all three vital insights—the oneness of man with nature, with God, and with his fellow man—are available to all. Modern means of communication and of inexpensive reproduction of texts coincide with a world unrest, a seething dissatisfaction with past certainties and routines, that augurs a readiness for swift change. Already has sprung up a welter of new creeds: Bahaism, Theosophy, Christian Science, Mormonism, Unity, and Zen. Within them all intelligent aspirants will discern and seize upon the truth thus parcelled out. Now at last western science, in common with India, proclaims that creative energy alone exists, and even, with China, that supremely important is the harmonious relationship of man with man.

New Readers . . .

may wish to read previous articles in "The Forerunners" series.

A few copies are still available.

Money

— Challenge and Opportunity

by M. Marie Mason

Is it 'filthy lucre' or God-energy?

ASPIRANTS, disciples, and all who are endeavouring to live a life of service to humanity and to be of assistance to the Hierarchy, have a special responsibility in the task of regenerating money. It is a timely and crucial problem both to the worker and to the Hierarchy. The question is asked: How can we, as a group, and as a unit in the group, help to solve it in a scientific and an intelligent way? Finding the correct solution is our group responsibility, and it must be found in the consciousness of each individual.

In ages past the aspirant gave very little thought to money or economic affairs; but the conditions under which he labours today are vastly different, and his interest is more inclusive. Then, it was the individual who was important; today, it is the group. And money as an instrument of service is needed to help bring spiritual enlightenment to the group of intelligent humanity.

This is not a new problem, but the time has come when we are forced to face facts, when we must put forth greater effort to contact the ideas that will help to regenerate money, and to re-direct the energy that we know as money.

Money is energy moulded into a specific form to be used as a medium of exchange. Theoretically we know this. Now let us examine our innermost thoughts and feelings to see what our true concepts are. Do we fear money as an 'evil necessity'? Do we unconsciously think of it as 'filthy lucre'? Do we endow it with undue power, and make it our god? Or are we using money as an obedient servant to do our constructive will? Are we really *certain* in our minds and feeling that money has spiritual significance? And do we know, as an indisputable fact, that money is God-energy—substance that is to be blessed, loved and used wisely?

The many ancient, yet false ideas about money—that it is evil, 'filthy lucre', destructive, that 'money is the root of all evil'—constitute the core and substance of the thoughtforms that stand as a barrier to the smooth flow of money into the work of the Hierarchy. As aspirants and disciples we must shoulder our just responsibilities and dynamically work for the disintegration of these erroneous thoughtforms, and replace them with the demonstrated truth which will help to set all free.

As we meditate on the financial requirements of the various activities that help to establish right human relations and further the efforts of the Hierarchy, we are tempted to think of the money

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The Light of the World

by John R. Haberman

On the physical plane, light is the revealer of other types of energy. In a spiritual sense it reveals personal imperfections, obstacles to be overcome, and the need to stand alone. And what then?

AMONG the multitude of subjects which engage the attention of the esoteric student, none is more engrossing or more important than the subject of light in its spiritual sense and in its relation to objective manifestation. Without light there is nothing but darkness; and we are informed by all sources, traditional, religious, philosophic, scientific, and occult, that the process of creation, involving involution and evolution, began when out of the primordial darkness of the unmanifested, light appeared and the formation of the worlds ensued.

Indeed, the ancient statement of the Eastern Magi — 'There is naught but energy for God is light' — is found to be exceedingly accurate in terms of modern scientific interpretation. The older Newtonian theories about the hard and indivisible atom have long been discarded, and the release of atomic energy has demonstrated that energy and matter are interchangeable terms; that energy, of which light is the most common form, is but matter in motion; and that matter, the solidity of which is an illusion of the senses, is energy which is not in motion. The motion referred to is radiatory movement through space and does not refer to the inherent circulatory

motion within the atom itself.

Of the vast range of energies which travel through the fourth ether of space, light alone is visible to the ordinary, unaided human eye. The other energies may be detected visually only when by friction or impact they produce light which may be registered by instruments or photography. Light is always the revealer. It reveals the presence of other types of energy — or substance — on the physical plane, the concern of the scientist, as well as on the higher planes which concern the esotericist. In fact, the esotericist is really a scientist investigating the nature of the higher planes of consciousness, energy, or substance. We are informed by the Tibetan in *A Treatise on Cosmic Fire* that the triple aspects of life or energy, of subjective consciousness, and of objective manifestation are found on all planes if we could but comprehend it.

It is also an esoteric truism that that which exists upon the physical plane is but the lower correspondence and the negative pole to a positive opposite which exists on a higher plane which in relation to the physical plane is archetypal. Thus by the law of analogy we arrive at the correspondence on the higher turn of the creative spiral

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as coming from a kind and generous philanthropist. If this should happen wouldn't it deprive us of the opportunity to do our own spiritual duty and fulfil our own spiritual obligations?

For a moment let us contemplate the ocean. It is not filled by one tremendous cloudburst, but is constantly fed by many springs, creeks, and rivers, some large, some small; but all are arteries conveying the water to its destination. The result of this blending and unification of the individual streams is a force of great power. The same is true of our efforts. When we work as a separate unit it seems as though we have very little to give; but when it is united with the gifts of others it too forms a tremendous working force.

We must refocus our thinking and planning. And as we meditate for the increase of money to be used for spiritual purposes, let us not forget that the increase must first begin in our own consciousness and first manifest in our own affairs.

As our consciousness expands and the money comes into outer manifestation in our own hands, we must watch our reactions to it and the way we handle it. Do we keep it moving, consciously directing it into its proper channel? Or do we defeat the purpose for which we are working and fearfully hoard a portion of it, thus helping to sustain the thoughtforms that interfere with the free flow of this vital energy—money?

The work of the Christ and the Hierarchy is stifled by lack of money in the right places at the right time. Yet, the power and the ability to correct the condition lies within us. And the finding of the right solution to the problem is a challenge and an opportunity to us individually and as a group. Let it not be said that the work failed because we shirked our spiritual duty; or failed to understand the importance of the issue. Instead, let us take advantage of the opportunity, rise to meet the challenge and carry the work forward together to a victorious consummation.

to physical plane light, which is differentiated by the prism of the scientist into the seven colours of the visible solar spectrum:

violet, indigo, blue, green, yellow, orange, and red.

Again by the process of analogy we may sense—it is hardly possible that we may know with certainty—that the one great logioic light is differentiated into a spiritual spectrum which we call the seven rays.

The Antahkarana

On the highest and on the intermediate planes as well as on the lowest, it is found that there is energy which manifests as light. In discussing the science of the antahkarana, the Tibetan tells us:

'The science of the antahkarana, technically speaking and for group purpose, is especially the science of light manifestation with its results of revelation and consequent changes. It should be remembered that light is substantial, and from the angle of the spirit is a sublimation or higher form of material matter.'—(*Education in the New Age*, by Alice A. Bailey.)

Combining the more scientific meaning of light as substance in radiation with its religious and philosophic connotation as enlightened understanding, the Tibetan further states: 'I would like to take some words out of the Bible, substituting the word "light" for the word "faith". I give you this definition: *Light is the substance of things hoped for, the evidence of things not seen.* This is perhaps one of the most occult definitions of the light of the world that has yet been given and its true meaning is intended to be revealed in the next two generations.'—(*Glamour: A World Problem*, by Alice A. Bailey.)

'I am the light of the world,' said Jesus the Christ when he walked the soil of Palestine almost two thousand years ago; and on another occasion, during the Sermon on the Mount, he also said, speaking of his disciples then and now: 'Ye are the light of the world.' He was referring, of course, to that spiritual light of the divine soul, the second aspect of deity, of which he is the embodiment, and which all those who seek to follow in his steps, who seek to follow in that way of illumination which is called the Path, likewise endeavour to embody and transmit.

Each one must find the Path by means of the light which is within himself. It is said that each is himself the Path, which may be described as a stream of energy which appears as light, and which, flowing through the individual, becomes identified progressively with him as he becomes identified with it, and in the process purification ensues. For when the light of the soul begins to shine down into the threefold personality, revealing the Path, or the way the disciple should follow, it also reveals imperfection, darkness, faults, and obstacles which the individual must overcome in order to tread the Path of light.

Likewise, upon the Path one cannot hoard the

light and keep it for himself. Christ said that it must not be concealed under a bushel. It must be radiated outward to illuminate the face of those who struggle upon the darkened way.

The Ivory-tower Type

The 'ivory-tower' type is common among esoteric students. One does not have to live on a mountain top or an island to exist in an ivory tower. The ivory tower is a state of separative personality consciousness, and one can exist therein even in the midst of a great city and while going about the daily routine tasks in company with everyday companions. All who are mystically inclined have this type of consciousness in some degree.

It is true that every aspirant to the esoteric way must daily practice solitude, withdrawal—detachment. And then from this achieved point of detachment from the form aspect, a state of isolated unity, he must endeavour to achieve in consciousness a unity with all men everywhere, to recognize the one soul which indwells all, and in the light of that soul to serve as indicated.

Each morning in meditation a tiny shrine is built in the surrounding substance, an ivory tower if you please. But then, after his period of withdrawal and realization, the disciple must emerge and face the world, having girded himself with truth. He must then give to men the light which he has found within the shrine, radiating from the seven points within himself, which have lit their flame from the one great light, the eternal Christ, the soul.

One of the first things which the light reveals to the aspiring disciple is that in his personal life he must be able to stand alone, even while in soul consciousness he may be in close-linked contact with his group. For long periods he may have to do without the physical companionship of his fellow workers. He must stand upon his own feet and wrestle with his problems by means of an enlightened mind, looking to no individual for help, but standing in spiritual being and relying upon the strength and power and love of his own soul to lead him forward. In the struggle for footing on the Path, personality assistance may hinder rather than advance, and there can never be reliance upon the personalities of leaders, be they ever so spiritual.

We find in *The Light of the Soul* an enlightening quotation from the commentary on the Yoga Sutras of Patanjali by Charles Johnston:

'The spiritual man is enmeshed in the web of the emotions; desire, fear, ambition, passion; and impeded by the mental forms of separateness and materialism. When these meshes are sundered, these obstacles completely overcome, then the spiritual man stands forth in his own wide world, strong, mighty, wise. He uses divine powers with a divine scope and energy, working together with divine companions. To such a one it is said: "Thou art now a disciple, able

to stand, able to hear, able to see, able to speak, thou hast conquered desire and attained to self-knowledge, thou hast seen thy soul in its bloom and recognized it, and heard the voice of the silence."—(Book III, Sutra 49.)

The Disciple's Task

When a person has attained to such qualifications he may become a disciple, and, impelled by the energy of love emanating from the Hierarchy and the energy of the will-to-good from that highest 'centre where the will of God is known,' he may begin the arduous business of transmitting spiritual light to his fellow men. The inflow of soul light makes possible to the disciple group cooperation and work for the good of humanity as a whole. His task is to find ways and means by which to transmit that light to the mass of humanity so that it may manifest as goodwill and right human relations between individuals, groups, communities, races, and nations.

When more and more individuals contact the spiritual light of the soul and it becomes increasingly spread abroad, the truth about all things shall progressively be revealed. It is not impossible speculation to assume that in the near future the truth about the etheric realms will become

recognized as facts of science. Not only will the mind of man delve into the mysteries of outer space, but also the inner planes of consciousness, the worlds of inner space, will begin to reveal their secrets to the seeker after truth.

Penetration into outer space will quite possibly reveal to the people of Earth the truth that they are not alone in this limitless universe, although the inhabitants of other planetary worlds need not have dense physical bodies such as ours. And in penetrating inner space, science will discover that human habitation is not confined to the physical plane, as the materialists would have us believe. The etheric, astral, and mental planes will reveal their inhabitants, including the devas; and life after death will become a fact instead of merely a belief.

As the consciousness of the race expands, the third eye will manifest increasingly; and by its means, not only the higher subtle realms, but the multitude of elemental lives in the three sub-human kingdoms will be investigated and known. Such work will, it would seem, follow knowledge of the soul in all things, the *Anima Mundi*. And thus shall the redemption of all creation follow upon the manifestation of the sons of God.

THE NEW HELLENISM

In the field of politics, a revival of the Hellenic worship of idolized local states is, today, the dominant religion of the West and a rapidly Westernizing world. It is only thinly disguised by a veneer of Christianity, Islam and other higher religions. The tragic history of the Hellenic world shows that this Hellenic form of idolatry is a ghost of Hellenism that we harbour at our peril. The modern world must exorcise this demon resolutely if it is to save itself from meeting with its Hellenic predecessor's fate.

— DR. ARNOLD J. TOYNBEE

(from *Religious Digest*, July-Sept., 1959)

Serving Youth

by A Serving Man

To serve youth one must free oneself from the desire to do so.

SERVING youth is an integral part of service to humanity. It is an activity of the soul inspired by the self to awareness of youth's need. This service is part of the work of the New Group of World Servers within humanity.

Service is initiated by emptying the mind, heart and vitality of all save the basic spiritual need of youth. This preparatory concentration changes these organisms of response into dynamisms of service.

The inner-self need of youth is part of humanity's need, because youth is tomorrow's humanity *now*. This is the fifth dimension present in all service, relative immediacy making contact across space and distance, dissolving separateness in relationships. This is youth's spiritual urgency and the server's corresponding spiritual opportunity. It annihilates time in the power of prescience, the seizure of the power to serve now.

The need of youth is the same in every life and job. Men's ways of life and standards of living do not affect it. It is to know itself now as the mankind of its maturity: to become aware of its human potential and group capacity to live, to be. This potential lies in the emerging part of the Plan of life which belongs to, and can be expressed only by, the youth of the world.

The potential of the Plan released to youth by the server through his dedicated and concentrated instruments of service, the mind, heart and vitality is:

- A degree of radiation of the will-to-good which creates goodwill in youth towards its future in humanity.
- An increase of magnetic attraction within youth towards the New Group of World Servers, the spiritual leaders of humanity, and towards Hierarchy.
- More capacity to respond to ideas and to think about their possibilities within the Plan, due to the stepping up briefly of the frequency and voltage of their mental equipment.
- Faith in themselves, in humanity, and in the destiny of the world within the Plan and the possibility of that world at peace.

The technique of this service to youth is by intentional linkage to and consequent communication between the servers mentally building in the Plan for youth, and the setting up of a series of relationships between themselves, the custodians of the Plan (Hierarchy), and the creative and

intelligent members among youth.

The application of the technique in practice is through sitting down quietly and letting go completely of the *desire* to serve youth, the sense of *incapacity to understand* youth, and of everything that comes between us and our spiritual intention to serve.

Thus are we emptied of all save the self and its purpose:

- To meet the need of youth.
- To fulfil the purpose of the Plan.
- To serve the Hierarchy as a member of the New Group of World Servers.

Interchange of Energies

The process of serving them commences by stages. There is a unifying by the soul of the instruments of its service, its mind, heart and vitality, and a stepping up of the whole dynamism under the stimulation of its intent to serve. Contact can then be made by direct intention to serve with youth in general, or any member of youth in particular. This contact will be made at the point of response, usually the centre at which idealism functions, or in which ambition operates. This is entry into our brother's heart and mind, possible and useful only when we are dedicated to serve him. This is done by attracting his attention to his leader and server, the soul.

There is built up over a period of regular service a subtle yet potent interchange of energies at all levels, making for mutual awareness of the soul as common to each, within the developed range of the ideas and interests fostered by the server and responded to by youth.

Mutual study by youth will often create in them the necessity to 'tune in' to each other's mental 'wave-length' and urge them to reach a common understanding of symbols through which to exchange ideas and establish mental relationships. At this stage of development youth needs the server to awaken him to an awareness of his soul as communicator and relator of all his personal roles and activities.

The resulting effects visible in youth, the willingness to serve his contemporaries, to establish points of contact with the Plan, to recognise his spiritual nature and its possibilities, to read and study about the state of humanity and its problems, to accept the evidences of science and reason for continuity of life and so link itself to Hierarchy, are infinitely rewarding and inspiring to the server.

BOOKS AND PUBLICATIONS

Vital Questions Answered. By Geoffrey Hodson. Theosophical Society, Adyar, Madras, India. Indian price, Rs. 5.50 (cloth), Rs. 3.75 (paper). U.K. price, 9s. (cloth), 7s. (paper).

This book is based on a series of public lectures given by the author to a group of enquirers. It is largely a record of questions and answers verbally exchanged on the various occasions. These lectures, as embodied in the book, concern the Theosophical approach to the teachings of the Ancient Wisdom.

Many of the questions submitted are both searching and invocative. A few seem to lack esoteric understanding on the part of the questioners and, on occasion, even to appear trifling and irrelevant. However, the answers given and recorded explain fully and clearly the points raised on the subject-matter of the lectures and constitute an excellent presentation of Theosophical ideas and beliefs. The author (and lecturer) shows infinite patience and understanding in handling the many and varied types of questions put to him, and spares no effort to clarify the particular point at issue and to remove misconception. Indeed his replies are often quite lengthy, and are invariably instructive and convincing. A criticism of the Masters and Adepts, for instance, calls forth a forceful and detailed response.

The book, taken as a whole, is a sequence of occult information and helpful suggestions, and covers a wide range of subjects from 'rounds and races' to the 'hydrogen bomb'. There is a most interesting and illuminating passage at the end of Part Two (under 'Author's note') concerning predestination, which presents a sound and reasoned viewpoint on this controversial subject, and is included for the benefit of the reader. The Christian belief in a vicarious atonement, which is a stumbling-block to so many thinking men and women, is very effectively and logically dealt with in Part Six, under the heading: 'The Sacred Language of Allegory and Symbol'. This part of the book contains some very revealing interpretations of symbolism. The symbol of the cross, for example, is interpreted as follows: 'The cross is not a symbol of death, but of life—creative life made manifest . . .'

Perhaps the most impressive passages are those which show how the teachings of the Ancient Wisdom can be applied to every kind of human problem; individual or collective—national or international. After all, the value of any philosophy or creed is determined by the degree to which it can be practically applied to daily living, and to the world problems which are associated with the times in which we live.

This thought-provoking little volume should be of particular value to the enquirer, and to those

who seek to discover the wider implications of life and events. A commendable feature, and one which will certainly appeal to the thoughtful reader, is the oft-repeated reminder that the Theosophical interpretation of the teachings of the Ancient Wisdom is not necessarily authoritative. The reader is free to accept or reject the information submitted to him. There is no suggestion of dogmatism here. In fact, as the author points out: 'The Theosophical Society . . . is *one of many* channels chosen from time to time by the Teachers of the Race for the transmission of this Ancient Wisdom to man.'

It is not easy to reveal great truths in simple words and homely metaphors, but in this the author has admirably succeeded. As a result, his recorded replies to questioners carry deep conviction.

FRANCES E. SPARKES

Unbounded Worlds. By L. C. Beckett. The Ark Press, London. 10s. 6d.

After examining different modern hypotheses concerning the origin and expansion of the universe, the author of *Unbounded Worlds* abandons the concept of causation altogether, as being unreal and without relevance. Causation and law, he explains, have relevance only within a given frame, which is to say when relatively small-scale phenomena in space-time are being considered. On the ultimate scale of the universe as a whole, unbounded and timeless, we are confronted with infinity, in relation to which neither causation nor other space-time concepts have place or meaning.

This leaves the field of apprehension as to the nature of the universe as a whole open only to that which itself is timeless and unbounded, namely, to mind. By 'mind' the author does not mean intellect alone; he includes in 'mind' both the 'personal unconscious' and the 'collective unconscious' of Jung's depth psychology. Jung's probings into depths of the mind where the collective unconscious functions have revealed no limit to the scope of its content and awareness.

That in the universe which alone has absolute being is necessarily unconditioned, omnipresent, totally undefinable. It can be spoken of only in paradox. Its centre is everywhere and its circumference nowhere. It pervades everything, including 'empty space' and 'nothing'. The author calls it 'mind-only' in some contexts, and in others he calls it 'God'—both terms, he shows, being equally applicable.

Living as we do in a world of forms both dense and subtle, the author's argument continues, we are obliged to assume that in mind-only there

exists *pattern*, which for Western comprehension may be regarded as the will of God. Thus in so far as human beings function within the pattern as intrinsic parts of it, they live rightly and fulfil the will of God in their own place. But this they can do only when they cease to be conditioned by their separate small egos and are conditioned by that which in themselves is of the illimitable nature of mind-only. The aspect of their nature which is awake and functioning when such right conditioning is actual, may be termed the self or the soul.

This book should be of special interest to readers of *The Beacon* as the record of a long independent quest for spiritual understanding pursued by way of bringing together, and into constructive relationship, astronomical, scientific, psychological, and mystical data — without recourse, as it would seem, to any of the systematised presentations of esoteric philosophy that are available to-day. It should appeal greatly to many who have not hitherto found an acceptable modern approach to the idea of God and of that which constitutes man's relation to deity.

ELSA CAIRNS WILLIAMSON

Folk Medicine. By D. C. Jarvis, M.D.. Henry Hold & Co., New York. \$2.95.

There is great need for the physical asset of sound health when considering the synthesis of the whole man as an expression of divine life. This book presents the results of research into local traditional medical practices by an eye, ear, nose and throat specialist. There is a relationship between healthy soil, a pure blood stream in the human physical body, and the energy circulation which maintains the body in cohesive and coherent form. The esotericist may find another facet of relationship and correspondence to interest him in this book.

The Choice to Love. By Robert Raynolds. Harper and Brothers, New York. \$3.75.

In his latest book, novelist Robert Raynolds turns to a new field and presents sixty-one short essays. All of them deal with one aspect or another of love. But there is not a touch of sentimentalism about these essays, and they are as far from some of the popular psychological interpretations of love as one could imagine. Here, rather, is a frank resort to mysticism and a practical view of sanctity that is almost unique these days.

Mr. Raynolds feels that the modern world has rushed itself into an atomically frightening corner. We must get out, and there are only two possible avenues for movement. Either we learn to love — or we die.

Philosophically or theologically, little that Mr. Raynolds says about love is original. He admits this freely. He is concerned that we take a practical look at love, that we use our common sense and treat love for what it is — the only avenue through which man can approach either man or God. He

has an almost Chassidic concern for the present. We may look to the past for examples, but he is insistent that we give up our almost hypnotic preoccupation with the future. It is now, he feels, that we are in danger of destroying ourselves. Now is when we must act with love.

Mr. Raynolds reminds one strongly of a 20th century St. Teresa scrubbing the scullery floor to the glory of God when he points out that economic man may be worried about the gross national product, but that pious man would be more concerned with a blessed national product. John and Ivan, he says, would happily embrace in the streets were their national leaders more concerned with loving one another and less with gaining political advantages.

Ranging freely over many theological disciplines, Mr. Raynolds draws most heavily on Martin Buber. The sense of exaltation that marks so much of Buber's writing flows freely through these pages. Using Buber's terms, Raynolds desires a closer meeting between I and Thou.

This is an unnerving book. Many people will attack it on widely varied grounds. It could be picked apart by almost any theologian on the basis of his own faith. It could be a laughing stock to profit-minded economists and practising politicians. But despite this, I seriously doubt that anyone will be able to poke many holes in the author's basic premise. Mr. Raynolds is writing, and most persuasively, about what was the chief concern of most of the world's truly great men — St. Francis, Lincoln, Socrates, Jesus and a handful of others. Their ideas weren't very popular with the specialists, either.

ROBERT H. GLAUBER.

(Reprinted from the *New York Herald Tribune* by permission of the Herald Tribune Book Review.)

THE SPIRIT OF MASONRY

by FOSTER BAILEY.

This volume is the result of the abiding purpose of a number of persons. There is need to bring to the Craft certain inner meanings of the Order, which, upon receiving due and open-minded consideration, may help to increase the partially revealed light which shines in every duly constituted Lodge.

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By Their Fruits . . .

THE International Government never has denied its existence. It has proclaimed itself, not in manifestos, but in actions which are even not unrecorded in official history. One may cite cases from the French and Russian Revolutions, as well as from the history of Anglo-Russian and Anglo-Indian relations, when an independent outside Hand altered the course of events. The Government did not hide the existence of its envoys in various countries. Naturally, these, in accordance with the dignity of the International Government, never hid themselves. On the contrary, they showed themselves openly, visited various governments and were known to many. Literature preserves their names and adorns them with the fancies of their contemporaries. Not secret organisations — of which governments are in such fear — but actual persons, are despatched by decree of the Invisible International Government.

Inimical to international tasks is each perpetration of fraud. But the unity of peoples, the appreciation of creative labour, the growth of the consciousness, are affirmed by the International Government as measures undeferable. And if one traces the measures of this Government, he will not accuse it of inaction.

—from *Agni Yoga*